

Summary of the Darsul Quran. al-Araf [The Heights]: 149 (2) - 158. By Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV, on 25th November 2001

[149]. And the people of Moses fashioned in his absence out of their ornaments a calf – a mere lifeless body producing a lowing sound. Did they not consider that it did not speak to them nor indicate to them any path yet they took it and they were evildoers.

Hazrat Khalifatul Masih I states:

لَهُ خَوَارٌ [‘producing a lowing sound’]: This is nothing strange when one considers the crafts produced in the present age. يَكَلِّمُهُمْ [‘it did not speak to them’]: The Brahmus, Nachariyyas, those of a philosophical bent of mind particularly scholars in general should consider this. Idolatry has been refuted here with this very argument that يَكَلِّمُهُمْ how and why should a god who does not speak be worshipped? اسْمِ اللَّهِ يَهْدِيهِمْ Its speaking in its guiding to a better way of life.¹

Similarly:

‘And the people of Moses fashioned in his absence out of their ornaments a calf – a mere lifeless body producing a lowing sound’: It only means that Moses’ people made a calf from their ornaments behind Moses’ (peace be upon him) back which was a mere body. It had no soul but did produce a sound.²

The Promised Messiah (peace be upon him) writes:

When Lekh Ram consistently pressed me to Prophecise about his death I received the following revelation after having prayed that ‘He is just a lifeless body of a calf out of which will issue a lowing sound at the time of death and it is lifeless and suffering and punishment have been decreed for him’. In the *Lisan al-Arab* [Ibn Manẓūr, 1290] which is an old book and a reliable Arabic lexicon the word *Nasab* has many meanings one of which is that Somebody attacked in an attempt to assassinate and tried their utmost to destroy him out of enmity. Thus in this part the very words of the *Lisan al-Arab* translate as above (see *Lisan al-Arab* word *Nasab* page 258 line 2). Further خَوَارٌ is used for a lowing sound in Arabic but when this word is used for a person it is used to indicate the sound let out by a murdered person when being killed as is in the explanation of the word خَوَارٌ in the *Lisan al-Arab* page 345 which quotes a *Hadith* as follows ‘When Ubay ibn Khalaf was killed he produced a sound like a bull.’ Then sometimes the word خَوَارٌ in the language of the Arabs is used for the instrument being used. Thus on this same page 345 of the *Lisan al-Arab* a verse of a prominent Arab poet is written which uses this expression:

These arrows shooting past produce a sound similar to that of a calf
Even if it be a day drenching everything in rain

¹ Nooruddin, Hazrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. Darsul Quran, 31th August 1909. *Haqaiqul Furqan*: ii. 231, 232.

² Nooruddin, Hazrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. *Nooruddin ba Jawab ‘Tark e Islam’*, (1909). 169.

..... So it is evident from this well-respected book the *Lisan al-Arab* that the word *Khur* and خُور is also spoken about a person when he cries at the time of being slain and the sound made by the instrument that kills is also called خُور.³

Similarly he states:

It is evident from Exodus 32 that the Jews intended to destroy the calf made by Zimri on their day of celebration by burning in the fire and pulverising it so that it can be blown away in the air as is written in Exodus 32: 20 that it was a time-demanding task which would definitely have taken them the better part of the night because the Prophet Moses came down in the heat of the feast of calf worship. Incidentally this would have been in the late afternoon and then some time was spent in indignation and anger and dismay. So it is a certain thing that the burning of gold so that it turns to dust particles would have gone on late into the night and lasted until the dawn.⁴

[150]. And when with much wringing of hands they were smitten with remorse and saw that they had indeed gone astray, they said ‘If our Lord does not have mercy on us and forgive us we shall surely be among the losers.

سَقَطَ فِي أَيْدِيهِمْ [‘with much wringing of hands’] is *to be embarrassed*.⁵ Hazrat Khalifatul Masih I (Allah be pleased with him) states سَقَطَ فِي أَيْدِيهِمْ: This means ‘They were ashamed and regretful’.⁶

This reveals that they were pretty remorseful after this whole incident which is why Allah Almighty forgave them. A punishment about Zimri is mentioned in which he says ‘Do not touch me’.⁷ This statement also appeared in this same form in Europe where lepers were forced to wear leper bells so that people could avoid them when they heard it. Zimri suffered from leprosy. The custom which started with Zimri carried on throughout Europe for a long time.

[151]. Upon returning to his people to his people indignant and grieved Moses said ‘How foul is that which you did in my absence! Were you so keen to quicken the judgement of your Lord?’ And he put down the tablets and caught hold of his brother by the hair of his head dragging him towards himself. He said ‘Son of my mother! The people overpowered me and almost killed me! Therefore do give the enemies cause to Rejoice over my discomfort and count me not with these evil ones.

يَجْرُهُ: *To pull, to herd the camel.* تَنَسَّمَتْ means *to rejoice at the loss of the enemy, to pray for one who sneezes so that their distress is relieved*.⁸

The scholar Zamakhshari writes that:

³ Ahmad, Hazrat Mirza Ghulam. *Tiryaqul Qulub*, (Ziaul Islam, 1899, 1902). *Ruhani Khazain*: xv. (Islam International Publications Ltd, 2012). 379 – 381.

⁴ Ahmad. *Siraj e Munir*, (Ziaul Islam, 1897). *Ruhani Khazain*: xii. 68f.

⁵ Raghīb al-Isfahani, Abul Qasim al-Hussayn bin Mufaddal bin Muhammad. *al-Mufradat fi Gharib al-Quran*.

⁶ Nooruddin. *Ibid*.

⁷ *The Holy Quran*. Ta Ha: 20.

⁸ Raghīb.

Angered for the sake of God and due to his passion for faith and his grief and astonishment when he heard about the calf the Prophet Moses threw down the tablets. By nature the Prophet Moses was very temperamental and irritable. Compared to the Prophet Moses, the Prophet Aaron was soft-tempered and that is why he was dearer to the Children of Israel than Moses was.

It is narrated that the *Torah* consisted of 7 parts. When the Prophet Moses threw the tablets they broke thereupon 6/7 of the *Torah* was lifted and one part remained. The portion that was lifted contained an explanation of everything and the one part that remained contained Guidance and Mercy.

ابْنُ أُمِّ: It is said that the Prophet Moses (peace be upon him) was a true brother of the Prophet Aaron. The Prophet Aaron (peace be upon him) called the Prophet Aaron the son of his mother because he was a true brother through his mother.⁹

These too are the ditherings of the commentators. The Quran and *Hadith* [Traditions] make no mention of it. He says it from himself. The Prophet Aaron was certainly not dearer to the Children of Israel than Moses. The fact is that they were not in awe of the Prophet Aaron.

His saying 'Son of my mother' does not mean that their fathers were different but one would say so in order to appeal to someone's pity so as not to be mistreated [by that person].

Imam Razi says:

So if it is asked why the Prophet Aaron said 'O Son of my mother! The people considered me weak' the answer is that the Prophet Aaron (peace be upon him) feared that the fools among the Children of Israel would suspect that the Prophet Moses (peace be upon him) is angered at the Prophet Aaron (peace be upon him) as he is angered at those who worshipped the calf. He said 'O my brother! The people thought that I was weak and disobeyed my command against worshipping the calf. I had prohibited them against it and none of them joined me to assist me in trying to make them desist from this act. So do not deal with me in a way that would delight the enemies. They are your enemies too. Surely the people will not see your dealing with me as respectful and dignifying but as insulting and disparaging'.¹⁰

[152]. He said 'My Lord forgive me and my brother and admit us into Thy mercy, and Thou art the Most Merciful of those who show Mercy'.

When Prophet Moses' anger was abated he considered that 'I have mistreated my brother when it was no fault of his'. The Prophet Moses was highly commanding. The people would become bold because of the soft nature of the Prophet Aaron as one does before a weakling. That is the reason when Prophet Moses' anger at Aaron was abated he sought forgiveness from God for his brother and for himself.

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

قَالَ اغْفِرْ رَبِّ لِي: The Prophets pray at every step. They are not neglectful like the people nowadays.¹¹

⁹ Zamakhshari, Abul Qasim Mahmud ibn Umar. *Al-Kashshaaf an Haqaiq at-Tanzil*.

¹⁰ Razi, Fakhruddin. *Tafsir e Kabir: Mafatih al Ghayb*.

¹¹ Nooruddin. *Ibid*.

[153]. Those who took the calf will be afflicted with wrath from their Lord as well as abasement in the present life. And thus do We requite those who invent lies.

In the commentary upon *نَالِ الَّذِينَ اتَّخَذُوا الْعِجْلَ* [‘Those who took the calf will’] Abu Abdullah Qurtubi writes:

Moses (peace be upon him) commanded that the calf be slaughtered. So the blood flowed from it and the calf turned rigid. Moses (peace be upon him) threw the calf along with its blood into the sea and commanded the people to drink its water. All those who had worshipped the calf and drank the water from the sea were marked by it around their mouths. That is how the worshippers of the calf were recognised.¹²

Qurtubi died in 1273 but look at the strange things he says. It is utter balderdash and entirely irrelevant. This is the state of the scholars of the thirteenth century C.E. Allah Almighty had so illumined the Holy Prophet ﷺ with insight that these people seem very ancient in comparison. *Tafsir Safi* has this:

In [*Kitab al-Kafi*]¹³ it is narrated from Imam [Muhammad] Bakir (peace be upon him) that he recited this verse and said that ‘You will see none committing heresy but will be disgraced. Similarly you will see none casting aspersion upon Allah, the Prophet and the People of the House but will be disgraced.’¹⁴

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

This periscope mentions 2 things that reveal how one is disgraced and how [one is] victorious and successful. Naturally nobody desires disgrace and wishes for success in every endeavour. Here the causes of disgrace are mentioned. It states *إِنَّ اتَّخَذُوا الْعِجْلَ* [‘Those who took the calf will’].

The root of disgrace lies in idolatry and calumny and the rule to avoid it is through turning to Allah in belief and repentance.¹⁵

The Promised Messiah (peace be upon him) states:

‘Those who worshipped the calf will be inflicted with wrath and they will be disgraced in the life of this world and so will we punish the ones who cast aspersions’ and this is a fine point for those calf-worshippers who in worshipping this second calf that is Lekh Ram reached the limit of evil and bloodshed. Nothing is outside of the knowledge of Almighty God. He knew well that Hindus would also make a calf of Lekh Ram by worshipping him which is why he has pointed to the story of Lekh Ram in the world *لَفَعْدُ* [‘thus do we’]. It is evident from the Torah Exodus 32 – 35 that Almighty God had sent death to the Children of Israel in the form of a disease spreading among them that killed them and when informing them of this punishment Allah Almighty had also stated that he would grant salvation to those who believed. As he states:

But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

¹² Qurtubi, Abu Abdullah. *Tafsir al-Qurtubi*.

¹³ Al-Kulayni, Muhammad ibn Ya'qub.

¹⁴ Kashani, Mohsen Fayz. *Tafsir Safi*.

¹⁵ Nooruddin. Darsul Quran, 1st September 1909. Ibid. 233.

(*The Holy Quran*. al-Araf [The Heights]: 154).

That is Almighty God would forgive the sins of those who did evil deeds in worshipping the calf then repented and believed and show Mercy to them because he is Forgiving and Merciful.¹⁶

[154]. But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

Fakhruddin Razi writes here:

God's statement 'But those who did evil deeds and repented after that and believed' results in the benefit of the primary condition of repenting from misdeeds. They should first be abandoned and then never repeated. Then one should believe in all sincerity. Secondly the belief in Allah Almighty: to affirm that there is none else to be worshipped beside Him. Assuredly thereafter Thy Lord is forgiving and oft-Merciful.

This verse proves that all misdeeds are unanimous in this regard that to repent from them results in forgiveness. This is so because of God's statement 'But those who did evil deeds' encompassing all kinds of misdeeds and the real import is that when one commits every form of misdeed and repents thereafter then Allah Almighty will forgive all the misdeeds and this aspect is the greatest cause of joy and the greatest tiding for the sinners. Allah knows best.¹⁷

[155]. And when the anger of Moses was appeased he took the tablets, in them was inscribed guidance and mercy for those who stood in awe of their Lord.

From the *Mufradat* of Imam Raghīb that:

Nasakh al-Kitab just means to transfer one part of a book to another part and its purpose is not to overrule but to replicate it from another matter. This is similar to the same seal being stamped in various places.¹⁸

Similarly it is said about *نُسْخَة* that it means the real book from which its copy is made. From here is the expression *this is an ancient manuscript*. *نُسْخَة* is also used for a book copied out because it is a replica of the original book. Its plural is *نُسُخ*.¹⁹

Your copying a book out word for word. The true copy is also known as *نُسْخَة* and the copy made from it is also known as *نُسْخَة* because it takes its place and the copyist is called a *Nasikh* and *Muntasikh*.²⁰

يَرْهَبُونَ is such disturbance which includes care and turbulence to strike fear its real meanings are to strike fear into the camels From this is *رَهَبٌ* which means a frenzied camel²¹

¹⁶ Ahmad. Ibid, 70.

¹⁷ Razi.

¹⁸ Raghīb.

¹⁹ Shartuni, Said al-Khuri. *Aqrab al-Mawārid fī Fuṣūḥ al-‘Arabīyya wa al-Shawārid*.

²⁰ Ibn, Manzur. *Lisān al-‘Arab*.

Imam Razi states that:

The apparent logic of this verse proves that the anger of the Prophet Moses (peace be upon him) was abated when he discovered that his brother Aaron (peace be upon him) made no mistake and his pleading proved correct to him and it was then that he prayed that 'O my Lord! Forgive me and my brother. His having prayed thus for his brother is proof of his anger having subsided because among the signs of anger these same 2 acts testify to what he then carried out. So the carrying out of these 2 acts are signs that his anger subsided.

God's statement أَخَذَ التَّالُوتَ [‘took the tablets’] concerns the tablets mentioned previously in the verse, apparently this statement proves that nothing of them was broken or destroyed. What is said about 6 parts of the *Torah* having returned to the heavens is incorrect. God's stating that وَفِي السُّحُفِ [‘and in them was inscribed’] connotes copying and replicating. This is who one would connote copying a book into another book word for word to mean that one copied into another book everything that was in the true copy.²²

The word *Nasikh* which appears in *The Holy Quran* should be considered to mean that the things that were worth preserving were preserved. Not even an a jot of the *Quran* is abrogated.

[156]. And Moses chose of his people 70 men for Our appointment. But when the earthquake overtook them he said ‘My Lord, if Thou hadst pleased, Thou couldst have destroyed them before and me as well. Wilt Thou destroy us for that which the fools among us have done? This is nothing but a trial from Thee. Thou causest to fall astray thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector so forgive us and have mercy on us, for Thou art the Best of the forgivers’.

اخْتَارَ means to seek that which is better and to act in a better way. Similarly it is used for the task or object which one considers to be better even if it is not really so. From *The Holy Quran* ‘And We ordained them above the people’.²³ According to the *Mutakallimin* this word is used for every human act carried out freely without coercion or enforcement of any kind.²⁴

In the verse referred to here Allah Almighty knew of the mental superiority of the Jews which is why they were given precedence. The Jews through their intelligence have taken control of the world. Another meaning of this verse is that despite knowing that they will act in this way God still granted them precedence over other nations. Precedence over the worlds is with regards to their their mental intelligence, not precedence in terms of their knowledge:

الرَّجْفَةُ: Great turbulence - Earthquake or tumult in the ocean - Stormy seas. *The Holy Quran* has ‘When the quaking shall quake’²⁵ – To create a turbulence by spreading false rumours.²⁶

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

²¹ Raghīb.

²² Rāzī.

²³ *The Holy Quran*. al-Dukhan [The Smoke Cloud]: 33.

²⁴ Raghīb.

²⁵ *The Holy Quran*. al-Naziat [The Snatchers]: 7.

²⁶ Raghīb.

وَاخْتَارَ مُوسَى [‘And Moses chose’]: Hereupon Moses’ people said ‘How would we believe that God has said these things?’ He selected 70 men.

الرَّجْفَةُ أَخَذَتْهُمْ [‘the Earthquake overtook them’]: It was a volcanic mountain; there was an Earthquake, to turn them to Allah. They fled saying ‘We never and our children never wish to hear God’s voice again’. As a result of this discourteousness no Prophet like Moses was ever born among them again. In fact they were given the tiding of one to be born among their brethren.²⁷

[157]. ‘And ordain for us good in this world as well as in the next for we have been impelled to turn to Thee’. He replied ‘I will inflict My punishment on whom I will; but My mercy engulfs all things; so I will decree it for those who act righteously and pay the alms and those who believe in Our Signs –’

In a Tradition of the Prophet:

Narrated ibn Shahab that Saeed bin Musayyib told him that Abu Hurairah narrated that: I heard Allah's Messenger (ﷺ) saying ‘Allah created mercy in one hundred parts and He retained with Him 99 parts and He has sent down upon the Earth one part and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it.’²⁸

These are parables and the intent here is to convey that Allah is far greater in showing mercy than the mercy which people are seen to show towards one another. So one can imagine the Mercy of Allah and pray while being mindful of it that He may forgive us through His Mercy which knows no bounds.

Zamakhshari says:

The good of this world means health and prosperity, a pure life and the ability to obey and the good of the hereafter is heaven. هُدُّنَا إِلَيْكَ [‘impelled to turn to Thee’] means that we were drawn towards Thee.²⁹

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

‘So I will decree it’: Now this bounty will be given to another people. الزَّكَاةُ يُؤْتُونَ [‘pay the alms’]: True purification, to make oneself pure and pious.³⁰

And My affection forms a part of everything.³¹

The Promised Messiah (peace be upon him) states ‘I inflict My chastisement upon whom I so determine and My mercy encompasses everything’.³² أَشَاءُ مَنْ [‘on whom I will’] means whoever is deemed to be deserving of it that is having seen their capabilities and being aware of their true nature He only desires for them what such a person deserves.

²⁷ Noorudin. Ibid, 234.

²⁸ Muslim, Ibn al-Hajjaj. *Sahih Muslim*.

²⁹ Zamakhshari.

³⁰ Noorudin. Ibid.

³¹ Nooruddin. *Fasal al-Khitab*. (1888).

³² Ahmad. *Barahin e Ahmadiyya*: iv. (Riyaz e Hind, 1884). *Ruhani Khazain*: i. 449.

Then from *Barahin e Ahmadiyya*:

I punish whoever I will and My Mercy has encompassed every thing. As for those who avoid every type of idolatry and infidelity and gross indecency and pay the alms and also for those who have full faith in Our Signs I will Destine my Mercy for them.³³

From *Jang e Muqaddas*:

This verse reveals that the Mercy is common and vast and wrath which is born from the attribute of justice results from a just cause so this attribute creates its own raison d'être following a deviation from the Divine laws and the existence of Divine law is required for sin to result from its deviation before this attribute comes into play and desires fulfilment.³⁴

[158]. 'Those who follow the Messenger the Prophet the unlettered one whom they find mentioned in the *Torah* and the *Gospel* with them. He enjoins on them right and forbids them wrong and makes lawful for them what is wholesome and forbids the wrong and removes from them the burden and shackles that were upon them. So those who shall believe in him and honour and support him and help him and follow the light that has been sent down with him – These shall prosper.'

الْأُمِّيّ [the unlettered one'] means a person who cannot write nor read anything written down. مِيّ points to a nation of people who are illiterate. Some think that the Holy Prophet has been called مِيّ because he was born in (Mecca) [known as] the Mother of Cities.

صُرِّا لَّآ [‘burdens’]: صُرِّا لَّآ to block or bind something by force. Allah Almighty states وَيَضَعُ عَنْهُمْ إِصْرَهُمْ [‘and removes from them the burden’] and صُرِّا لَّآ here means whatever causes prevent them from carrying out good works and virtuous acts. صُرِّا is also that binding oath the neglect of which prevents one from virtue and good. God the Omnipotent says ‘Do you agree and do you accept My promise as binding on you?’ [The Holy Quran. Al Imran [Family of Imran]: 82].

The real meanings of الْأَغْلَال [‘shackles’] are to don something or to go between [a way]. From this is that water which flows in between trees. Such water is sometimes also called *Gheel* and *Inghal* means to go in amidst the trees. Thus *Ghal* is also that which binds one's limbs in the middle [such as handcuffs or fetters]. Its plural is غُلَال meaning the neck was shackled such as a stingy person is called³⁵

Shaykh Abul Hassan of Qom writes:

My father narrated to me that he narrated from Qāsim ibn Muhammad and he from Jaffar Sadiq (peace be upon him). Saying that Satan the accursed came to the Prophet Moses (peace be upon him) and he was secretly conversing with His Lord when an angel from among the angels said to him ‘Alack! What do you want from him?’ And that ‘He is currently occupied in mystical converse with Allah the Almighty’. Satan said ‘I expect of him the same I expected of his father Adam when he was in heaven’. The conversation Allah the Almighty had with the Prophet Moses included ‘O Moses! I only accept the prayer of one who condescends before My grandeur and whose heart is conscious of My presence. One who spends most of their day remembering Me and does not spend the night emphasising the sins. One who condescends to the regard of my Saints and beloveds’. The Prophet Moses submitted ‘O Lord! By your Saints and beloveds do you mean Abraham, Isaac and Jacob?’ Replied ‘Yes they are meant but the one for whose sake I created Adam and Eve and for whose purpose I brought about heaven and created the day’. Then the Prophet Moses submitted ‘O Lord! Who is that person?’ He said that ‘He is Muhammad, Ahmad to

³³ Ahmad.. *Barahin e Ahmadiyya*: iv. (Riyaz e Hind, 1884). *Ruhani Khazain*: i. 564.

³⁴ Ahmad. *Jang e Muqaddas*. (Riyaz e Hind, 1893). *Ruhani Khazain*: vi. 207.

³⁵ Raghīb.

whom I have granted separate from My name Mahmood this name Muhammad'. So the Prophet Moses (peace be upon him) supplicated that 'O Lord! Make me from among his people'. Allah the Almighty stated 'O Moses! You will be from among his nation when you ascertain his gnosis and the wisdom of his status and the gnosis of the people of his household. His example and that of the people of his household among people is even as the position of Paradise among the heavens.'³⁶

In another *Hadith* Jesus Christ is also mentioned along with the Prophet Moses that he had requested to be included among the *Umma* of the Holy Prophet ﷺ and Allah the Almighty stated that 'You have come before so you cannot join them'.

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³⁶ al-Qomi, Abul Hassan Ali ibn Ibrahim. *Tafsir Qomi*